HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

Vol. 6. No. 13. CONCORD, N. H. SATURDAY, MAY 23, 1840. Whole No. 247.

HERALD OF FREEDOM.
Office, Low's Block, Main Street.
ELBRIDGE G. CHASE, Publisher.

TERMS.

One dollar and fifty cents per annum, if paid *in advance*. After six months, one dollar and seventy-five cents. To those who delay till the expiration of the year, two dollars. ☞The expense of conveyance in all cases to be defrayed by subscribers.

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ANTI-SLAVERY.

From the Emancipator.

SEVENTH ANNIVERSARY.

The Seventh Anniversary of the American Anti-Slavery Society, was held at the 4th Free Church, in the city of New York, on Tuesday, May 12, 1840.

The President of the Society, Arthur Tappan took the Chair.

The Rev. James I. Ostrom, pastor of the church, addressed the throne of grace.

The Rev. Stephen Thurston, of Maine, read a suitable portion of Scripture.

A part of the Annual Report of the Executive Committee was read by the Rev. Joshua Leavitt, Recording Secretary of the Society.

The following cheering letter from Jamaica was read at the anniversary meeting.—The Bill of Exchange inclosed, had been paid into the treasury of the American Anti-Slavery Society.

Dear Brethren,—We beg to forward you, through our esteemed friend, William Wemyss Anderson. Esq., the sum of $100, as a proof of the deep interest we feel in the great work in which you are engaged.

With two or three exceptions we have all tasted the bitterness of slavery, and we all now experience the sweetness of freedom. We are therefore enabled deeply to sympathise with our brethren yet in bonds, and we desire most ardently that they may soon be partakers with us of the blessings of liberty.

Since Freedom has smiled on Jamaica, property has become more secure and more valuable. Large returns are made from the capital invested. Imports have greatly increased. Crime has diminished, and every kind of evil is gradually lessening, while social happiness, morality, intelligence and pure and undefiled religion have made unprecedented advance.

While we rejoice in the possession of liberty and its attendant blessings, we mourn to learn that more than two millions of our brethren are held in slavery in the United States of America—that they are subject to cruelties similar to those which we experienced in by-gone days—that they are crushed to the level of the brute—that in some parts the consolations of the gospel are withheld from them, and they are not permitted to read the word of the blessed God—that the free colored population are placed under social and religious disabilities, and that the legislature refuses to hear the petitions of the friends of the slave.

We feel deeply for our brethren—we pray for them, and trust that the day is not far distant when America will be brought to repentance, and induced to restore to the negro his long withheld birth-right. We thank God that he has raised up so many disinterested and devoted men to advocate the cause of our brethren, and to labor for their emancipation.

We hold our monthly meetings (which are numerously attended) to pray for Africa.—On these solemn occasions we do not forget you, beloved friends. Our prayers ascend to the Father of Mercies, that he would strengthen your hands, encourage your hearts, and prosper your efforts—that the time may soon come when the fetters shall fall from the limbs of every slave, and the sons and daughters of long-oppressed, benighted Ethiopia stretch out their hands unto God.

Christian brethren, be of one heart and of one mind. Do the work of heaven in the spirit of heaven. Persevere in your glorious enterprise. You cannot fail, for God is with you.

We pray that God may be in your midst at your approaching Convention—that you may have wisdom from on high to direct you, and that in connexion with the Convention to assemble in England, you may be instrumental in effecting the total overthrow of slavery, and the destruction of the slave trade throughout the world.

We are, beloved brethren, yours in Christ Jesus.

(Signed on behalf of the Anti-Slavery Society in connexion with the Baptist Church, Brown's Town, Jamaica.)

John Clark, Pastor.

The following resolution was offered by Mr. Henry H. Garnet, a colored young man of this city, and a member of the Oneida Institute.

Resolved, That all the rights and immunities of American citizens are justly due to the people of color, who ever have been, and still are willing to contribute their full share to enrich and to defend our common country.

In rising, Mr. President, to bespeak the passage of the resolution which I have just read, I cannot hope to express all the feelings of my heart. I would point this assembly to the early history of our country. I would invite Americans to examine anew the foundations of our republican institutions. I would remind you, sir, of dear-bought privileges, said to be held out to all, but which are notwithstanding denied to immortal millions. I would hold up before you covenants written with blood, that might have been placed in the ark of the nation's glory, but which have been seized by the oppressor's hand and torn to pieces by his scourge. I would call you to listen to the shrill sound of the plantation horn, that comes leaping from the South, and finding an echo even among our northern hills. In a word, I would direct your attention to a pile of wrong, and national disgrace, and shame, as high as heaven.

Sir, the foundation of this government was formed of the most solid materials.—Those who first laid their hands to the work of building up in this new world an edifice within whose walls the most extensive liberty should abide, were men who had no communion with tyranny and oppression. It must ever animate and cheer the bosom of the true American patriot to dwell upon the moral sublimity of the spirit of the pilgrims,—a spirit which led them to break asunder the ties that bound them to kindred and country, and to fix their dwellings, and to throw their destinies in the midst of the trackless wilderness. While speaking of those men, the tongue of the orator will never become ineloquent.—The strains of the poet that shall entwine their deeds in song, shall never vex the ear of patriotism. As they launched into the deep their very sails were swelled by the breath of liberty. As pure in motive and as resistless in spirit as the waves that bore them thither, they laid the broad foundation of republican institutions. It was then, sir, that new and astonishing truths in regard to the principles of liberty were developed. Acting under the influence of these truths, *our* fathers pressed forward with holy and patriotic zeal in the road to that national independence which the revolution of seventy-six opened to them. Of the wonderful perseverance—of the ceaseless love of liberty, religious, political and social, which regulated their actions, who is so base as to complain?

Of the principles laid down in the Declaration of Independence, we find no fault. For that instrument declares "that all men are created free and equal." We would not question the sincerity of purpose, and devotion to freedom, which seemed to wield the swords of most of the fathers of the revolution. But we complain, in the most unqualified terms, of the base conduct of their degenerate sons. If, when taking into consideration the circumstances with which the revolution was surrounded, and the weakness of human nature, we can possibly pardon them for neglecting our brethren's rights—if, in the first dawning of the day of liberty, every part of the patriot's duty did not appear plain, now that we have reached the mid-day of our national career, —now that there are ten thousand suns flashing light upon our pathway, this nation is guilty of the basest hypocrisy in withholding the rights due to millions of American citizens.

It is not necessary, Mr. President, for me to attempt to mark out the grounds upon which is built the right of American citizenship. Let it be what it may, upon it the colored inhabitants of this country stand.

It is with pride that I remember that in the earliest attempts to establish democracy in this hemisphere, colored men stood by the side of your fathers and shared with them the toils of the revolution. When freedom, that had been chased over half the world, at last thought she had here found a shelter, and held out her hands for protection, the tearful eye of the colored man, in many instances, gazed with pity upon her tattered garments, and ran to her relief.—Many fell in her defence. The grateful soil received them affectionately into its bosom. No monumental piles distinguished their "dreamless beds." Scarcely an inch on the page of history has been appropriated to their memory. Yet truth will give them a share of the fame that was reaped upon the fields of Lexington and Bunker Hill. Truth will affirm that they participated in the immortal honor that adorned the brow of the illustrious Washington.

In the last war also the colored citizens rendered signal service to the country. So anxious were they to defend their native shores from invasion, at the battle of New Orleans, that they did not stop to consult the safety of General Jackson's cotton bags. In order to show to you their ardor in that struggle, permit me to recite to you the words of the late President of the United States. "I knew well how you loved your native country, and that you had, as well as ourselves, to defend what man holds most dear, parents, relations, wives, children, and property. You have done more than I expected. In addition to those previous qualities I before knew you to possess, I found, moreover, among you a noble enthusiasm which leads to the performance of great things." Such is the language of slaveholders when they would have colored men stand in front of battle. If they are not forgotten in history—if they are not mentioned in the halls of Congress—if prejudice denies them a place in the grateful recollection of Americans in general, I trust they will at least be remembered amid the cloister of the Hermitage.

Sir, in consideration of the toils of our fathers in both wars, we claim the rights of American citizenship. We claim it, but shall we enjoy it? Our ancestors fought and bled for it, but we will leave it with this assembly to decide whether they fought and bled as wise men or as fools. They have gone to their rest, many of them with their brows all marked with wounds received in fighting the battles of Liberty, while their backs were furrowed by the cruel scourge. Unfortunate men! They knew not that their children were to be immolated upon the altars of slavery—altars erected upon their very graves. They little thought that the Power against which they were fighting would one day emancipate all its slaves, while their own country would muster all her power, and make her mightiest effort to blot out the few scattering stars that linger in the horizon of their posterity's hopes.

But what shall be said? shall we blame these men, and say that they slew their own interests? No, sir, if the revolution was right, they have done nobly, and will stand approved of heaven in the last great day. For, seeing this self same soil which now yields the bitter fruits of slavery in such abundance, in days that have passed, yielded other fruits, "we ought to blame the culture, not the soil."

In the exercise of religion, Mr. President, which is the salt that has kept the nation from moral putrefaction, the people of color have rendered their fellow-citizens some small assistance. Our religion truly has taught us to cling to that charity which suffereth long, and endureth all things. The truthfulness of the words of the British statesman, that religion is the basis of civil society, is almost universally acknowledged. And the spirit of our institutions lays it down as a primary duty of Americans, to acknowledge the moral government of God in all our affairs. The greatest blessings which we have received as a nation, have been given unto us on account of the little piety that has been found among us. And no one will say that there has not been now and then a pious soul among our people, although there is enough sin among us to excite the tears of the Christian world. The spirit of Christianity, while it is as extensive as the universe in its desire to do good to man, it is also as impartial as the light of heaven. It does not stop to consider the complexion of its adorers. No fervent prayer of the righteous has ever fallen to the earth. No stone brought up to build altars to God, by hands however humble, has ever been rejected. He who heareth the ravens when they cry, and feedeth the young lion when he roars for lack of food most assuredly forgets not the petitions of his chosen people.

Religion, then, is the preservation of our institutions. It is the mighty pillar which holds up the well begun structure of this government, which I trust it will ultimately finish. Colored men have been with you in this labor. We are with you still, and will be with you forever. We even hope to worship in the earthly temple of our Lord. If they finally fall as did the churches of Asia, on account of their sins, without being guilty of contributing to their destruction, let us be buried beneath their ruins.—We wish not to survive their overthrow.

Sir, the slaveholder looks upon his victim as though he were not an heir of immortality. The apologists of oppression disregard his tears and blood. Church and state, the one holding up a Christianity, falsely so called, immersed in blood, and the other endeavoring to shield itself behind law, have united in platting a scourge with which they have whipped him away from the highest privileges, and driven him into the most hopeless darkness. But from the gloom of the dungeon, prayers, fervent, righteous prayers, have ascended, in answer to which are the blessings that we now enjoy. Among the slaves of the South, have been found some of the Lots, in consideration of whose supplications the Lord of Hosts has turned back the fiery waves of the vengeance which a disregard of His law in high places has justly merited.

Sir, if the privilege of American citizenship is granted in return for services done in contributing to the agricultural prosperity of the country, what class of Americans stand above the colored inhabitants of the soil! Who is it that will deny that they here stand pre-eminently entitled to the blessings of life and liberty? Let America blush with eternal shame, and hang her guilty head, when it is fearlessly asserted, that many of our poor, unfortunate females, bleeding under the lash of monsters, have been and still are the tillers of the land.—From the Chesapeake Bay to the Sabine river there is not a foot of cultivated ground that has not smiled beneath the hard hand of the dark American. In the middle States also, we have contributed our proportionate share in tilling the soil. But the South, that points to her cotton fields and sugar plantations, that luxuriates in her orange groves fanned by her spicy breezes, that exults in the pride of her mighty rivers, the South that boasts of her slave-supported hospitality, and manages to scare half the world by the blaze of her chivalry, and who in her turn is frightened into hysterics at the appearance of that awful raw-head-and-bloody-bones that is continually groaning, "can't take care of themselves," she is indebted to us for every breath of agricultural prosperity that she draws. Hear slaveholders themselves on the subject. If we emancipate our slaves, say they, we are undone. Without stopping to show the fallacy of a part of their doctrine, I would have you notice the bare fact set forth in this language, that so far as the agricultural interests of the South are concerned, the slave is her all in all. And, indeed, not only in the labor of the field are the people of color her bone and sinew, her life and blood, for we are told by one who knows all about the wholesome and industrious influence of slavery, that Southern Republicans, in case emancipation should take place, would be put to their wit's end as to how their boots should be blacked.

If the dwellers beyond the Potomac have any thing to boast of, it is the wealth of their fields. It is here among the rocks and valleys of the North, that the Trades display their ten thousand implements. The very clothing in which these dealers in the souls of men are dressed, and the carriages in which they ride, are made at the North. The bowie knives which they flourish in Quixotic glory, are manufactured in New York, or somewhere else among innocent northerners. The whip that they bury in the quivering flesh of their prostrate victim, are plated on the banks of the Passaic. Since the first captive was landed on the old Dominions, colored men have been toiling to make the South what she is to-day.

Not only in war, and in the exercise of religion, and in promoting the agricultural interests of the country, have colored men assisted you, but they have also contributed greatly in supporting the science and literature of the South. For poor Tom and Dick are sold far away in order that my young lord Frederick William may be sent to college.

Sir, it has been shown, that we assisted you in the days that tried men's souls. We have knelt with you on the footstool of our Heavenly Father, and have supplicated with you for blessings, civil, religious, and political. And may God grant that we may never be behind any class of our fellow citizens in this respect. In slavery we have greatly aided in turning your wildernesses into fruitful fields. Give us our freedom, remunerate us for our labor, and protect our family altars, and, by the blessing of Heaven, we will help make those fruitful fields to blossom, and bloom as Eden.

With every fibre of our hearts entwined around our country, and with an indefeasible determination to obtain the possession of the natural and inalienable rights of American citizens, we demand redress for the wrongs we have suffered, and ask for the restoration of our birth-right privileges. But we would not look to man alone for these things. The Lord is our strength.

"Avenge thy plundered poor, oh Lord!
But not with fire, but not with sword;
Avenge our wrongs, our chains, our sighs,
The misery in our children's eyes!
But not with sword—no, not with fire,
Chastise our country's locustry;
Nor let them feel thy heavier ire;
Chastise them not in poverty;
Though cold in soul as coffined dust,
Their hearts as tearless, dead, and dry,
Let them in outraged mercy trust,
And find that mercy they deny."

I speak in behalf of my enslaved brethren and the nominally free. There is, Mr. President, a higher sort of freedom which no mortal can touch. That freedom, thanks be unto the Most High, is mine. Yet I am not, nay, cannot be entirely free. I feel for my brethren as a man—I am bound with them as a brother. Nothing but emancipating my brethren can set me at liberty. If that greatest of all earthly blessings, "prized above all price," cannot be found in my own native land, then I must be a stranger to it during my pilgrimage here below. For although I were dwelling beneath the bright skies of Asia, or listening to the harp-like strains of the gentle winds that whisper of freedom among the groves of Africa—though my habitation were fixed in the freest part of Victoria's dominions, yet it were vain, and worse than vain for me to indulge the thought of being free, while three millions of my countrymen are wailing in the dark prison-house of oppression.

In submitting the resolution, sir, I would again call upon Americans to remember, that but a few years ago their fathers crossed the ocean in search of the freedom now denied to us. I would beseech them to remember that the great day of God's final reckoning is just before us, remember his eternal justice, and then remember the outcast bondman, and let him go forth free in the presence of God, in whose image he was created.

The abstract of the Treasurer's Report was read, from which it appeared that the receipts of the Society amounted to $47,-929, being $280 more than last year. The number of publications issued was 517,151, of which 16,183 were bound volumes.

The Rev. Luther Lee, of the M. E. Church, an agent of the Massachusetts Abolition Society, being unexpectedly called called upon by the Committee of Arrangements, in consequence of the absence of speakers who had been expected, addressed the meeting in an eloquent manner, in favor of the claims of the Anti-Slavery cause upon the piety, humanity, and patriotism of Americans.

Mr. Lewis Tappan, a member of the Committee in behalf of the captive Africans of the Amistad, then gave a succinct recital of the history of these unfortunate men, from their first enslavement, about eighteen months ago, in their native land of Mendi, to the present time; including a statement of the conduct of the Federal government, as revealed in the recently published Congressional document. He closed by offering the following resolutions, which were adopted:

Resolved, That we deeply sympathise with the unfortunate Africans of the Amistad, who have been so cruelly and unjustly treated, and with the people throughout the world, bond and free, who in the persons of Cinquez and his companions, have had their dearest rights trampled upon by those calling themselves Christians, for no crime, but on account of their complexion and for acts that, among white men, constitute the martyr and hero.

Resolved, That as members of a Christian community, and citizens of this boasted free country, we are filled with shame at the hardships and deprivations inflicted on these poor pagans by the government of a Christian people, and on the ineffaceable stain and reproach that have thus been brought upon impartial liberty and the religion of Christ.

The audience united in singing the doxology—

"From all that dwell below the skies,"

and the meeting closed, having been greatly interested in the exercises.

THE ANNUAL MEETING.

The seventh Annual Meeting, for business, was held, pursuant to the call of the Executive Committee, in the 4th Free Church in New-York, on Tuesday, May 12, at 1 o'clock, P. M.

The President being absent, Francis Jackson, of Massachusetts, one of the Vice Presidents, took the chair.

Prayer was offered by Benjamin Shaw, of Vermont.

On motion of the Recording Secretary, the following Assistant Secretaries were appointed:

Chauncey L. Knapp, of Vermont.
William Bassett, of Massachusetts.
William F. Gardner, of New Jersey.
Samuel D. Hastings, of Pennsylvania.
Charles L. Remond, of Rhode Island.

The call was then made for the names of members to constitute the Roll.

The following persons were named by the chair, and appointed the Committee of Business:

William Lloyd Garrison, *Chairman*, Ichabod Codding, Thomas Davis, Rowland T. Robinson, Amos A. Phelps, Abby Kelly, William L. Chaplin, Lewis Tappan, Charles C. Burleigh, Charles W. Gardiner, and Charles W. Denison.

The vote appointing Miss Kelly being doubted, the house was divided, and on a count there appeared 557 in favor and 451 against her election.

Lewis Tappan, Amos A. Phelps, and Charles W. Denison, successively asked to be excused from serving on the Committee, for reasons assigned; having reference to the appointment of Miss Kelly as a member. They were excused, and the following appointed in their room:

James S. Gibbons, of New-York.
Ellis Gray Loring, of Massachusetts.
Robert Hanna, of Ohio.

On motion of John A. Collins, of Massachusetts, it was voted that no person should speak more than five minutes at any one time; and on motion of Mr. Gleason, of Connecticut, it was voted that no person should speak more than twice to the same question.

Adjourned, till nine o'clock to-morrow morning.

Wednesday Morning.

The Society met pursuant to adjournment, Francis Jackson in the chair. Prayer by Charles W. Gardiner of Pennsylvania.

The following letters were read by the Recording Secretary, by request of the Chairman of the Business Committee:—

LETTER FROM TWENTY MINISTERS OF THE M. E. CHURCH.

Baltimore, Md., May 9th, 1840.

To the American A. S. Society.

We the undersigned, ministers of the Methodist E. Church and members of the General Conference of said Church now holding its session in the city of Baltimore, take this method to address you. It would have afforded us great pleasure to meet with you on the present occasion, and some of us would have done it, had it not been for our connection with this Conference. We represent the church in the States where we reside, in this, its highest ecclesiastical council.

We regard the present meeting of the American Anti-Slavery Society, as one of immense importance to the Anti-Slavery cause, and it is our earnest prayer that the "genius of universal emancipation," rather, the God of truth and love may preside in your counsels and direct your decisions.

We exceedingly regret the present aspect of affairs in the anti-slavery cause. We are afflicted with unfeigned sorrow that any subjects, foreign to the design in which it originated, should have disturbed its counsels and diverted its friends from the great object to the accomplishment of which their efforts should be directed,—the annihilation of slavery.

We address you, not in the character of Methodists, or Methodist ministers, though such we are, but as lovers of our country and of universal man. We believe that abolitionists should use the whole of their influence, whether civil or religious, for the removal of slavery from our country and the world. And without expressing any opinion as to the propriety of a third political party: we believe that it is the duty of abolitionists to carry their principles to the polls and use the elective franchise as a sacred trust committed to them in the providence of God, for the faithful use of which they are responsible to the highest tribunal in the universe.

We exceedingly regret that the operations of the Anti-Slavery cause have been embarrassed by foreign, sectarian, and local opinions on other subjects, which have been attempted to be forced not only upon the American Anti-Slavery Society, but now upon a convention of the world. And should the *American* Anti-Slavery Society countenance these extraneous matters, as is the design, as we understand, of their originators, by bringing into the convention a large number favorable to these views, then we recommend that the true friends of *abolition proper*, by a new organization or otherwise, adopt such measures as in their judgment will be best fitted to carry out the principles and measures on which we have all been agreed, till within the last two years.

Yet, we can not but hope that the American Society, now on the eve of its annual assemblage, will adopt such measures as will effectually disencumber this holy cause from all foreign and extraneous subjects. Belonging as we do in different States, we are to a very considerable extent, acquainted with the views entertained by the fast friends of our cause in those States. We

know, that they are looking to the doings of your body, at present, with intense interest, that the single purpose of the Anti-Slavery enterprise shall, by you, be so disincumbered and made to stand forth before the American People with such pre-eminence that all shall fully understand what is the great and only object of its organization. That you may be directed by wisdom from above, and your present doings more effectually than ever promote this object, is the prayer of yours for the true and the right.

Massachusetts—Joseph A. Merrill, Jotham Horton, Orange Scott, Frederick Upham.

Rhode Island—Phineas Crandall, E. W. Stickney, A. D. Merrill.

Maine—Ezekiel Robinson, Benj. Jones, Moses Hill, Danl. B. Randall, W. C. Larrabee, R. E. Bailey.

Vermont and *New Hampshire*—J. F. Adams, J. Perkins, C. D. Cahoon, S. Chamberlin, Jas. Templeton.

New York—Jonas Dodge, John Parker.

LETTER FROM THE PITTSBURG AND ALLEGHANY A. S. SOCIETIES.

At a meeting of members of the Old Pittsburgh and Alleghany Anti-Slavery Societies, held in the first Baptist Church, Pittsburgh, on Tuesday evening, May 5th, by special invitation, to consider subjects of importance in regard to the approaching anniversary of the National A. S. Society, to be held in New-York, on the 12th inst.

"Whereas, the members of the above Societies, not being able from the pressure of the times to defray the expenses of a delegate to the above named anniversary, they consider it their duty to express their sentiments on some momentous subjects.

"1. Resolved, That we *seriously deprecate* the transfer of the Emancipator into private hands; for other reasons, as well as that recent events evidence the necessity of *strict* supervision by judicious Executive:—we also fully concur with the sentiments of the protest of J. S. Gibbons.

"2. Resolved, That we seriously deprecate the destruction of the National A. S. Society, under any circumstances whatever, believing it to be the simplest and most efficient organization than can be devised for the overthrow of despotism in our land.

"3. Resolved, That we most solemnly deprecate the scheme proposed in the Emancipator, of forming an Independent Board of Commissioners for the Abolition of American Slavery, like that of the A. B. C. F. Missions, and the appointment of such boards under their control, in the different States, which are designed to supersede the National Society, and the different State Societies. We deprecate such a scheme, because it is *anti-republican;* it is a monopoly of power; it will become a self-elected body; and therefore irresponsible; it would be an oligarchy, subject to the dangerous influences which absolute power always engenders. We see its sad results in the proposed model, A. B. C. F. Missions; for who would have conjectured, that that Board would ever have held slaves, or have put a gag on their missionaries, in regard to slavery; and yet such, we have reason to believe, has been the case.

"4. Resolved, That we lament the course pursued by some of the Agents of the National A. S. Society, and also by the Emancipator, in giving countenance to the deplorable divisions in the anti-slavery cause in Massachusetts.

"5. Resolved, That we would deprecate any steps as fraught with the spirit which would exclude from our Society, the noble, self-denying men who, for conscience sake, have disfranchised themselves; being convinced that such intolerance was never contemplated at the National Convention in 1833.

"6. Resolved, That we deprecate the formation of an Anti-Slavery Political Party, sensible that it would tend to submerge our moral power in the dead sea of selfish policy and worldly expediency.

"7. Resolved, That we consider the platform of the National A. S. Society, as laid down in 1833, sufficiently ample to admit *all true* friends of the oppressed, without infringing on the rights of conscience. We desire it may so remain, and therefore solemnly deprecate all attempts to narrow the platform by forced interpretations, or to lower the standard of our holy enterprise.

"8. Resolved, That if it be not our duty to sustain political men who refuse to advocate the cause of liberty and the rights of the slave, still more is it not our duty, (since in the church the leprosy begins,) to sustain churches or professed ministers, who refuse, either from cowardice or expediency, to obey the mandate of heaven in these particulars. If the former are unworthy of confidence, the latter are much more so; as the potency of Christian influence exceeds that of political.

"9. Resolved, That without attempting to justify every expression, or every step of the LIBERATOR, during the present unhappy dissentions in Massachusetts, the faithful and fearless editor of that paper, WM. LLOYD GARRISON, has our unshaken confidence.

"10. Resolved, That we most cordially approve of the uncompromising [illegible] of the Old Pioneer A. S. Society of Massachusetts, in defending and sustaining the rights of the slave, and the principles of 1833.

"11. Resolved, That as we most sincerely desire to promote the purity of our cause, and the affectionate, peaceful cooperation of all engaged therein,—as the conflicting powers of the world are often harmonized by the counsel of a third disinterested party, so we think, if the contending parties of Massachusetts would agree to take counsel of a few of the pious, the wise and the benevolent, whom they will meet in London during the World's Convention, and submit thereto, that they may again, like kindred drops, be mingled into one; otherwise, we fear wider divisions will take place, the tremendous onus of which will rest upon those who love party more than principle.

"12. Resolved, That the foregoing Resolutions be respectfully transmitted for publication in the Liberator, Herald of Freedom, Emancipator, Freeman, Christian Witness, and Philanthropist."

The following resolutions on political action were introduced by the Business Committee, and the debates on them occupied the remainder of the day.

Whereas, it has long been regarded as a settled doctrine by this Society, that no consistent abolitionist can vote for any candidate for office, who will not use his official power whenever he rightfully can, in promoting the repeal of all laws, and the change of all constitutional provisions which tend to uphold slavery; therefore,

Resolved, That, as abolitionists, we cannot give any countenance to the election of Martin Van Buren, or William Henry Harrison, to the presidency of the United States, without violating our anti-slavery principles and professions; inasmuch as both of them have publicly committed themselves in support of slavery.

Whereas, Slavery must be destroyed, or the agricultural, mechanical, and manufacturing, and commercial interests of the country must perish; therefore,

Resolved, That the existence of slavery is the grand cause of the pecuniary embarrassments of the country; and that no real or permanent relief is to be expected by the establishment of a national bank or a sub-treasury, until the total abolition of that execrable system.

Resolved, That the eulogy bestowed upon William Henry Harrison, by the Hon. William Slade, at the conclusion of his speech in the U. S. House of Representatives, in favor of the abolition of slavery in the District of Columbia, tends to neutralize the effect of that speech upon the hearts and consciences of the people, and exerts a disastrous influence on the cause of the slave.

Resolved, That without intending to pass a censure on those abolitionists who urge the formation of an abolition political party, or the nomination of candidates for office on abolition grounds, we heartily disapprove the adoption of such measures under present circumstances, as inexpedient and injurious to the cause they are designed to promote.

Resolved, Therefore, That we regret the course pursued by the recent Convention of the friends of immediate emancipation, at Albany, in nominating candidates for the Presidency and Vice Presidency of the United States, and highly as we respect the gentlemen whose names were brought before the public as nominees of that Convention, we cannot advise our friends to waste their energies in futile efforts to promote their election.

Resolved, That it is inexpedient for the existing Anti-Slavery Societies to take any action in reference to political elections, nominations, or candidates for office, other than to recommend *opposition* to all candidates who will in any manner sustain, in their official action, the institution of slavery.

The last resolution, which was presented by Isaac Pierce, was taken up first, and rejected. The 4th resolution was amended, on motion of C. C. Burleigh, by striking out the words, "under present circumstances;" so as to make it refer to all times and all circumstances. The remaining resolutions were adopted.

A Committee of Finance was raised, and a Committee to nominate officers for the ensuing year. The following note from the President of the Societg was read:

"Rev. JOSHUA LEAVITT,
Rec. Sec'y A. A. S. Soc.

"*Dear Sir*,—Apprehending a recurrence of the scenes witnessed last year at our business meetings, and resolved not to be found contending with my Abolition brethren, I shall not be present with you, and request that you will communicate to the Society, that I do not wish to be considered a candidate for the office I have hitherto occupied.

That God may overrule the machinations of disorganizers among us, and save us from the disgrace I apprehend, is the prayer of your friend, (Signed) A. TAPPAN.
May 12, 1840."

The Emancipator of last week, brings us no farther account of the meetings—which were continued until Friday afternoon.—We shall undoubtedly obtain a report of the other proceedings in season for our next paper.

Jubilee in Georgia.

A laughable petition was sent to the Vice-President to-day from Georgia, but I believe it was not presented. It purported to relate to the subject of a general bankrupt law; but the petitioners state that such a law would not reach the present emergency.—They recommend in lieu thereof, a *general jubilee*, in which all debts should be cancelled, and all prisoners set free.—*Cor. Jour. of Commerce*.

The people of Georgia have not read their Bibles well, or they never would have proposed a *jubilee*.—The law of that festival *required that the slaves should also be set free*; while every man and every family, having been dispossessed of real estate during the antecedent fifty years, was authorized to return, and enter into the occupancy and ownership of the land again. Under a general jubilee, therefore, the poor plundered Africans could return once more to their own country, and lie down again by the graves of their fathers.—*Con. Jour.*

Provision of the Christian Slaveholders for their own Slaves.—The legal allowance of food for slaves in North Carolina, is, in the words of the law, "a quart of corn per day."—See Haywood's Manual, 525. The legal allowance in Louisiana is more, a barrel [flour barrel] of corn, [in the ear,] or its equivalent in other grain, and a pint of salt a month. In the other slave States the amount of food for the slaves is left to the option of the master.

Thomas Clay, Esq., of Georgia, a slaveholder, in his address before the Georgia Presbytery, 1833, speaking of the food of slaves says, "the quantity allowed by custom is *a peck of corn a week*."

The legal allowance of CLOTHING to slaves in Louisiana for one half the year is "*one shirt and one pair of pantaloons*." See Law of Louisiana. Martin's Digest, 610.

CONCORD: MAY 23, 1840.

To the Readers of the Herald.

In consenting to undertake for a short time the arduous duties inseperable from editorial life, and especially in that department where not questions of party politics or religious sectarianism, but the great cause of Human Freedom is to be pleaded against the voice of almost the whole civilized world, I cannot look at the position I am to occupy, but with feelings of trembling interest. I have not the presumption to suppose for a moment that I am adequate to the discharge of the duties of the station I am to hold, nor the diffidence or want of courage, moral or physical, to prevent me from acting the part assigned me, in accordance with the best power and ability I possess.

There are, however, many considerations which have weighed heavily against the decision which I have made. We have fallen on times that try men's souls and bodies and sects and parties. Agitation and strife are the order of the day. Decisions are forming every hour, influenced no doubt by the public press, that will affect vastly more than individual happiness, throughout all time and eternity.—And the little Herald too, unassuming as is its personal appearance, has not been among the least to act on the public mind. It finds its weekly way to almost every part of the land.—It is sought and read with eager interest by many who have not openly espoused the anti-slavery cause. It has a reputation among all who love the dearest interests of the slave more than sectarianism or party politics—which few of the public journals of the day can even hope to acquire. These are a few of the considerations which have operated strongly against the decision I have made.

Remembering, however, that every genuine abolitionist must possess much of that charity which "suffereth long and is kind," which "beareth all things, hopeth all things, and endureth all things,"—I have consented to fill the editorial chair during the absence of its talented and devoted occupant; conscious that in whatever else I am wanting, I am not deficient in *fidelity* to the cause of the oppressed.

May that wisdom from on high which is profitable to direct, come to my aid through your prayers and mine.—And may the God of all truth and grace smile on our cause, and bring it to a speedy and happy issue. And when the last fetter shall be broken, and the last slave shall leap from his bonds and be free—then may it be told that the Herald of Freedom was ever his tried and faithful advocate, never swerving, (as it never yet has done,) from the true standard of genuine and universal freedom.

PARKER PILLSBURY.

The Annual Meeting at New York.

The influence which this important meeting will exert on the anti-slavery enterprise cannot now be well estimated.—So large an assemblage of the true and tried friends of the slave as met on that occasion, has never probably before been convened in this country. The delegations from Pennsylvania and Massachusetts were very large, and embraced the good and true of ever color, sect and sex. Massachusetts, if we may judge from her representation in that meeting, has lost nothing in zeal or strength by all the paralizing and disorganizing movements of many whom she was once proud to reckon among the boldest defenders of the rights of the slave.—Notwithstanding the hardness of the times, (and Massachusetts, owing to the large extent in which she is engaged in the southern trade feels the hard times,) she was at the meeting more than 450 strong. The steamer Rhode Island which was chartered for her special use, never bore a more precious charge over that beautiful highway to New York, Long Island Sound. "Never," says the Editor of the Liberator, "has been such a mass of *ultraism* afloat in one boat, since the first victim was stolen from the fire-smitten and blood-red soil of Africa."

In the true spirit of "Congregational and Presbyterian usage," all the large churches in the city were closed against the meetings of the Society.—The brick church at the corner of Catherine and Madison Streets, was the most commodious that could be procured. That was literally crowded with delegates alone. How many were there it were vain to guess. No roll was made out.

The meeting was opened with prayer and reading of the scriptures. Several splendid addresses were made; the most eloquent of which was by Henry S. Garnet, a colored brother from Oneida Institute.—Nothing could exceed the enthusiastic applause with which it was received—nor was the applause undeserved.

In the afternoon came on the meeting for business. The house was thronged. Never since our ancestors were wont to assemble to deliberate on the best means of shaking off the British yoke, has there been a meeting of deeper interest. There was not a heart which did not beat high with expectation, hope and fear. In that trying moment the President, Arthur Tappan, did not appear. He afterwards communicated his reasons to the meeting by letter. He apprehended he said a 'recurrence of the scenes of last year,' and chose to be absent. Unfaithful man! He forsook his post in the very hour of conflict.

Francis Jackson, of Massachusetts, was called to the chair, and presided during the meetings. The president in his nomination of a business committee, dared to transgress the "*usages of society*" and recognize woman as part and parcel of the human race, by putting her on the committee with the "lords of creation." This raised the Euroclydon, and terrible was the tempest which beat upon that house. When the vote on the appointment of Miss Kelly was declared, it was immediately ***doubted***. Then was a moment of breathless silence. The crisis had come. It was then to be determined whether the American Society would be ***anti***-slavery and give to woman the place she claimed in the scale of being, or ***pro***-slavery and thrust her down the mere appendage of man, as the slave is the appendage of his master. The vote was taken by rising. Five hundred and fifty seven were found on the side of woman, and four hundred and forty one were for marking out "her appropriate sphere." When the negative was called, one of the clergymen in the pulpit rose and said "it would be proper in ***this case*** for women to vote," and hoped they would not be so modest as to refuse. Poor man! who did not pity his weakness? When the question which is to silence the voice of woman is to be taken, she may vote; yes, a Reverend Divine could get up in the pulpit and say it is proper for you to vote when you are only voting away your own rights, but when the great question whether it is right to traffic in human bodies and souls is to be tried, or whether we will have church fellowship with man stealers and murderers, then woman must be dumb. If woman will consent to such insult from a Clergyman or any other, and to the "usage" such men would establish, she is a slave, and deserves to be one.

The election of Miss Kelly having been determined, Lewis Tappan, Rev. Charles W. Dennison, and Rev. Amos A. Phelps, declined being on the committee, and gave their reasons. They were the stereotyped objections that have been urged many times before, by those clergymen and others who are infected with that kind of womanphobia, which holds the femenine gender of humanity where the slaveholder does his human chattels, in subserviency to the will of others.

The appointment of females on committees, though it was done last year at the meeting of the same society, was the signal for a New Organization. A public notice was given for a meeting, and according to the Massachusetts Abolitionist, about 300 gave in their names as members of it. A society was formed to be called the American and Foreign Anti-Slavery Society. How large are its numbers, or what its measures, or test of membership, we are not informed. One thing is true. Many of those "***enlightened*** and ***religious***," of whom brother Curtis speaks, who "withheld their name and influence" from the cause of weeping, bleeding humanity "until the stones of the streets cried out against American oppression" were there, but whether they have enlisted in the cause, we cannot now tell.

After the secession, the business of the annual meeting was conducted with much spirit and energy, and in general with the greatest harmony. There were no ***set speeches***, but the most serious and careful investigation was had on every important subject that was brought forward. The resolutions relative to political action, separate nominations, &c., which will be found in another column, elicited much debate, but were finally passed almost unanimously.—The farther proceedings of the meeting, embracing the various resolutions that were passed, will be given next week.

On the whole the anti slavery cause may be said to be rapidly advancing. The secessions are no argument to the contrary. They would not take place if there were no agitation, and agitation has always been the life of the cause. The "staff of accomplishment" is still in the hands of the Old Society. And while the names of a Garrison, and a Leavitt, and a Mott, and a Kelly, and a Rogers, and a Burleigh, a Chapman, and a Child, are there enrolled, the boldest need never despair, and the feeble may take courage. Through God we shall do valiantly—yea, we shall assuredly triumph; and the song of jubilee shall flow joyfully from the mouth of the slave.—P.

The last Herald contained a call from Rev. J. Curtis to the "sound, judicious, and enlightened" abolitionists of N. H. to rally in defence and support of the State Anti-slavery Society and save it from perversion to other unworthy purposes. It was first sent to the Panoply, with a request that it might afterwards be handed in to us.

Such a call, coming from such a source, certainly should not be disregarded. There is something, however, in the "*call*," which in these times of jealousy and distrust, render it an object of suspicion. It is to the "sound, judicious and enlightened" abolitionists. In the course of the article it becomes apparent who, in the opinion of the Reverend author, these enlightened abolitionists are. There are two classes of them. "The history of the cause in Massachusetts," says Mr. Curtis, "affords a striking lesson for us." "The original constitution of the Anti-Slavery Society in that state is doubtless a good one, as is that of our own state." "But," he continues, "the great body of the ***enlightened*** and religious of the state, withheld their names and influence from the society, until the very stones of the streets would cry out against American oppression." How ***enlightened*** and ***religious*** they must have been, to stop their ears to the cry of crushed humanity "until the stones of the streets" cried out. These were Mr. Curtis' "***enlightened*** ***christians***." And now the "***enlightened***" ***abolitionists*** are called upon to rally in defence of the State Anti-Slavery Society. The number of such abolitionists is almost like the Locusts of Egypt.

The other class, who seem to be especially called, are Congregationalists and Presbyterians. "With the churches and the wise and judicious in N. H.," says Mr. Curtis, "it lies whether our State Society shall be perverted from its original design to the accomplishment of others." Again he says, "with the churches it lies whether the adjourned meeting of the Convention of Congregationalists and Presbyterians in June, shall express, by their full attendance, the general sentiments of those bodies of christians, or by their neglect shall be left to put forth only the wild opinions of a small but busy party." "To me," he adds, "it does seem of importance, that our State Society should be preserved from perversion to other unworthy purposes." Now there can be no doubt but that this "call" is to the Congregationalists and Presbyterians, the ***enlightened*** and ***judicious;*** those who according to the *Panoply* were unwilling at the Convention last winter to vote themselves in favor of "the principles and measures of the American Anti-Slavery Society and kindred organizations." If, as Mr. Curtis says, an "***enlightened***" christian in Massachusetts is one who withholds his "name and influence from the Anti-Slavery Society until the stones in the streets cry out against American oppression," what is an enlightened abolitionist? No doubt he would be "***judicious***," yea, and ***prudent*** too. And if as the Panoply says, and no doubt as is the fact, the majority of the Convention of Congregational and Presbyterian ministers and christians were opposed to the Anti-Slavery enterprise, then to whose hands does Mr. Curtis wish to commit "the staff of accomplishment?" Those "wild" heretics who believe in the uncongregational doctrines of non-resistance to evil, and "neither Jew nor Greek, bond or free, male or ***female***," in the church or the cause of Christ, will understand the call of Mr. Curtis and govern themselves accordingly. These artful attempts of a designing clergy, to subject the anti-slavery cause to "Congregational usage" have become quite common; but as yet they are vain. Let the "judicious and enlightened," the "wise and the prudent," understand "***the call***." And let the "babes', to whom the true doctrines of emancipation are "revealed," remember well the object for which the call was put forth.—P.

From the Christian Panoply.

The World's Convention.

Mr. Rogers started last Friday: $404 had been contributed to bear his expenses. We are, on the whole pleased that he has the privilege of taking this trip at the expense of others.(1) It will do him a favor to associate with men of enlarged benevolence,(2) and it will be an advantage to those who have contributed. They had better give their money to some object, than to hoard up the whole; for the habit of giving will thus be retained, and as they do not choose to give it to missions,(3) or the Bible cause, they may as well give to this object. Keep the heart open, and presently when the views have become correct respecting missions, they will be more likely to contribute liberally to that object, We wish him a pleasant voyage.

(1) What a beautiful specimen of Christian courtesy thus sneeringly to attack an individual when he is placed beyond the opportunity of a defence. "At the expense of others." Who would have thought from the tone of the Panoply of late, that more than four hundred dollars could be raised in New-Hampshire to keep br. Rogers from ***starving***, even—much more to send him to London?

(2) How unfortunate that he has never been associated with other than men destitute of so holy a principle. What cause of joy that *he has* not only come down from the selfish minister and people of Plymouth, but has also left the ***elite***—the *Editors* even, and others of the town of Concord, and gone "to associate with men of ***enlarged benevolence***" at the World's Convention. In the school of Garrison and George Thompson and Daniel O'Connell he may yet become of use to the world.

(3) And so it seems abolitionists do not contribute to the cause of missions and the bible cause. What say the abolitionists of Dover, and Dunbarton, and Chichester, and Boscawen, and Henniker, to such a charge as this? It is a fact, however, that many abolitionists have left patronizing those institutions which are sustained by money coined from the blood and tears of the unfed and unclad and unpaid slave, and are casting ***all their living*** into the treasury of the Anti-Slavery, and Moral Reform, and other unpopular societies. And the voice of the Secretaries of our Foreign and Domestic Missionary Boards, evinces that these withdrawals are sorely felt. We can assure the editor of the Panoply that abolitionists had no need to contribute money for brother Rogers only to "keep the heart open," or to retain "the habit of giving," or so as not "to hoard up the whole," for more money perhaps is paid into the treasury of the anti-slavery society in proportion to the number and pecuniary ability of those who compose it, than into any other treasury in the land.

Below we insert a thought or two from the Christian Herald on the same subject as that of the above from the Panoply. The Herald to be sure is not of "***our order***," and perchance its editors may not have great "weight of influence," but they somehow seem to us like "***men of enlarged benevolence***," and withal not wanting in perception of the object and probable results of the — First Conference of Mankind.—P.

From the Christian Herald.

The World's Convention.

The friends of civil, religious and personal freedom, are to hold a great meeting, a "World's Convention," in London on the 12th of June, for the purpose of discussing and adopting measures for the immediate, and unconditional emancipation of slavery both in the old and new world. It is anticipated that the London meeting will be a sublime and glorious occasion for the holy cause of freedom. Quite a numerous delegation, of the good and true, will be in attendance from this country. Among others it is expected that our worthy, magnanimous, true-hearted and clear-headed brother, N. P. ROGERS, editor of the Herald of Freedom, will be there. Heaven give him a pleasant passage, and a feast of fat things for his own soul, and for his readers, who will look to his graphic pen for a faithful account of the doings of the World's Convention.

We cannot forbear calling the attention of our readers to the able articles of "Hamilton," especially to that in our present number. They are from the pen of one of the most eminent statesmen in this or any other country. They are as well worthy the study of the ***patriot*** so called, as the abolitionist.—Let the facts revealed in relation to ***war***, become an argument in the mouth of the advocate of peace—and subject of serious investigation and reflection among the advocates of war.—P.

Prayer for the London Conference 12th of June.

At a meeting of the Executive Committee of the American Anti-Slavery Society, May 7, 1840,—on motion of Mr. Birney,

Resoived, That, in view of the importance of the General Conference which is to commence on the 12th of June, in London, to consult on the best means of putting an end to slavery and the slave trade, and of the necessity of the influence of the Holy Spirit to guide their deliberations—the abolitionists of the United States be requested to hold public meetings on the 12th day of June next, for prayer to our Heavenly Father, that the said Conference may be guided by the Spirit of truth to do what shall be acceptable to God, beneficial to the enslaved, and honorable to the cause of humanity.

The above resolution must commend itself to the heart and conscience of every praying abolitionist. If there were ever an object that might well call forth fervent prayer to Almighty God in its behalf, surely this first meeting of a world of dispersed and alienated and lost beings for so noble and benevolent and holy a purpose as that for which they meet, is such an object.

The principle of universal brotherhood has long since been lost. Men have divided themselves into parties and sects and denominations and kingdoms, each the enemy and often the *deadly* enemy of all the rest, with its geographical lines and boundaries, walled off with cannon or fenced with bristling bayonets, until what was true of Ishmael is now true of almost the whole human family.

"Lands intersected by a narrow frith
Abhor each other. Mountains interposed,
Make enemies of nations, who had else
Like kindred drops been mingled into one."

Never since the dispersion at Babel has there been a meeting so sublime, so godlike in its character as this first meeting of a world. Men have met as sects, as denominations, as associations, as arbitrators, as legislators, and as warriors, but here they will meet as brothers and sisters of one great family, with no sectarian or party or national jealousies.—Here

"—every man in every face
Will meet a brother and a friend."

What an antepast of the millennium! Who would not have a part in scenes so glorious! Who may not? None surely who have access to the Throne of Eternal Mercy. Every Christian in our land ought to have an interest in that meeting. What though the Atlantic rolls its dark waters between! Another and a nearer way to that convention is round by the Throne of Grace. "And whosoever will" may come. That convention ought to effect, and by the blessing of God will effect wonders in the restoration of a lost and degraded race. Should it be found hereafter, that it was the beginning of a train of events mighty and glorious in accomplishment, restoring a world to the felicity it lost by revolt and continued rebellion, introducing the perfect law of liberty and love where now all is anarchy, confusion and every evil work; who would not esteem it an honor to have been a partaker in so holy and blessed an enterprise?

Let the resolution passed by the Executive Committee of the American Anti-Slavery Society be regarded by all who hold converse with God, and it will secure the happiest issue to the Convention; and those who thus pray will have the high honor of having been co-workers in procuring whatever of blessing shall through the doings of the Convention descend upon our fallen race.

We have lately seen a beautiful copy of a 32mo Bible, manufactured by our enterprising townsmen, Stearns, Morrill & Silsby. It is well executed, on good paper, with firm and beautiful binding in the style of a pocket-book,—a copy of which every anti-slavery man and woman ought to carry in their pocket, as a complete reference book for anti-slavery doctrines, and measures. We recommend the work to the *community*—to anti-slavery and pro-slavery,—believing that a careful perusal of the word of God would give more correct information upon the *right way* to disenthral mankind, than any other production.—C.

The following laconic answers of brother J. M. Putnam to the Merrimack Co. Committee were received some three or four weeks since, but were accidentally mislaid at the time, which must be the apology for their late appearance.—P.

Concord, N. H., January 21, 1840.

Rev. John M. Putnam.

Dear Sir,—At a late Annual Meeting of the Merrimack County Anti-Slavery Society, holden at Pembroke, on the 14th instant, the following Preamble and Resolution were unanimously adopted.

WHEREAS various opinions are entertained by the Clergy of this County on the subject of Slavery; and whereas it is of vital importance to the Anti-Slavery cause that the views of every Minister should be fully understood, therefore

Resolved, That a Committee of three be appointed to correspond with each of the Ministers in the County for the purpose of ascertaining whether or not they are in favor of immediate and entire emancipation without expatriation.

The undersigned having been constituted a Committee in accordance with the above Resolution, respectfully solicit an answer to the following enquiries:—

1. Do you, or do you not, believe that man's right to liberty is derived from his Creator, and is inalienable? I do.

2. Do you regard Slaveholding, under all circumstances, as a sin against God, and an immortality? Yes.

3. Do you approve, and support, the principles and measures of the American Anti Slavery Society, and kindred organizations? I do.

4. Do you allow the claims of the Anti-Slavery Society the same prominence in the Pulpit exercises of the Sabbath, as those of other institutions? I do.

5. Are Slave-owners excluded from the communion of the Church to which you minister, and Slave-owning Ministers from your Pulpit? They are.

6. Are you in favor of withdrawing all Christian fellowship from Slave-owners? I am.

7. Are you in favor of supporting such benevolent institutions as admit Slave-owners to participate in their management, and knowingly receive into their treasuries the avails of the unrequited toils of the Slave and the human flesh auction at the South? I am not in the favor of the measures of such institutions.

JOHN M. PUTNAM.

Yours in the bonds of the perishing slave,

S. S. FOSTER,
J. B. CHANDLER,
SIMEON TERRY, } Committee.

For the Herald of Freedom.

Mr. Editor,—I notice in the last Herald a call from Rev. J. Curtis to the sound, enlightened, and judicious abolitionists of the State, to come up to the rescue in June and save our State organization from being perverted to other and unworthy purposes. I thank him for the timely *call*. I presume, however, Mr. Curtis and myself may entertain very different views in regard to the whole subject. I have no objection to his being a Congregationalist, or a Congregational minister; but that the anti-slavery enterprize should be subject on that account to "congregational usage," as it seems he would have it by his appeal to the Congregational and Presbyterian church, I do object, and ever must object.

The author of the call seems greatly to dread the influence of some who will be satisfied "only with a course of imprudence and wildness." From the fact that he seems to be at loggerheads with the Herald, I infer that he means by those "*wild*," "imprudent" ones, those who read and sustain and go with the Herald. Brother Curtis and his *prudent* brethren in the ministry, do not go with the Herald. But do they go at all? Mr. Putnam of Chichester is the only anti-slavery minister in this region who seems to go at all. There are not found even "*three*" who are going: In Pittsfield, I understood by one of the agents, the cause has stopped; and they have sent for Mr. Lewis to come and lecture and help them to form a new society from the few remnants of the old. Now I suppose Mr. Curtis is one of the "sound, judicious, and enlightened abolitionists." And under his *judicious* management, the Pittsfield Society has become what it is, almost defunct. I think he will have no difficulty in finding "sound, judicious, and enlightened abolitionists" enough to carry his purposes if he can get them to the meeting and make them become members of the society and vote.

For one, and feeble enough even at that, I protest against the course of Mr. Curtis during the whole of the past year. And his call, which he cannot deny is mainly to Congregationalists and Presbyterians, is part and parcel with the whole of his proceedings. Let it be rebuked; and then let it be a summons to all abolitionists to remember the third of June, and see to it that every man and woman are at their posts.

BOSCAWEN.

For the Herald of Freedom.

Mr. Editor: I noticed in your last paper a communication from Rev. J. Curtis, containing among other strange matter, the following:

"With the churches," [Congregational and Presbyterian churches] "and the wise and judicious in New-Hampshire, it lies whether our State Society, with an excellent constitution, shall be perverted from its original design of benefiting the slave, for the accomplishment of others uncontemplated by many at least of those who have enrolled their names as the members of it."

I repeat the call,—not "to the *wise* and *judicious*," for the truth is often hidden from them and "revealed unto BABES,"—but to all the good ABOLITIONISTS of the State who love the cause of truth above that of sectarianism. It is for you to say whether our State Society "shall be perverted from its original design of benefiting the slave" and be made the tool of those who are seeking to bring it under the control of a particular sect? Whether our originally free and noble constitution shall be hampered by the bonds of "*Congregational usage*," so called, or whether it shall remain in all its former freedom and its pristine liberality.

Rev. Mr. Curtis calls upon the "Congregationalists and Presbyterians," to rally and in effect transfer the management of the State Society into their own hands. Being of a sect that boasts not its "*influence and power*"—whose American founder was driven by the "*wise and judicious*" of his times, who had "*weight of influence*," into the wilds of Providence plantation, among savages more hospitable than his professed fellow Christians,—I would call upon *my* brethren who are opposed to such a transfer to rally and defend that liberty which their founder left the abodes of civilization to obtain—which they have always been among the foremost to advocate; and instead of circumscribing the "anti-slavery platform" by the bounds of *any* sect whatever, leave it open to all who love the slave and are willing to labor for his immediate emancipation, thus showing that we possess the spirit of ROGER WILLIAMS.

Concord Bank.

This Bank is closed, and the bills are not redeemed at the Suffolk Bank. The Stockholders, however, are determined that the public shall suffer no loss. A committee are investigating its concerns, and a report is soon expected. We think it advisable for all persons having notes of the above bank, not to part with them at a sacrifice.—C.

BETHLEHEM, N. H., May 19, 1840.

MR PRINTER: Some of my neighbors, with myself, are in the dark, and we want light.—We have lately heard much about "giving the anti-slavery enterprise *character*, so that it might enjoy the confidence of the churches, and the ministers;" and about men being engaged in it who have "no weight of *influence*;" and much about "*beardless bishops*, and *minors*, attacking gray-headed ministers and undermining pulpits;' and that "but three ministers of *our order* approve of present movements;" that "the *influence and power* is against them," &c., &c., all of which is unexplainable to us,—and to put us more in the dark, we find the Rev. Jonathan Curtis out in some of your Concord papers with a Letter directed "to the *Sound, Judicious, Enlightened* Abolitionists of New Hampshire," whom he calls upon to come to the Annual Meeting of our State Society, to save it from being perverted to other purposes than that of aiding the poor slave.

Now if my recollection serves me, this Mr. Curtis was last year appointed President of our Society; and of course it is his business to look after the welfare of the Society, and if there is any plot being laid for changing the character of the New Hampshire Anti Slavery Society, he has done right in sounding the alarm. But he leaves us altogether in the dark as to what this danger is, and where we shall look for it. He cries "Wolf," but dont tell us which way he is coming, and so if we run who knows but what we shall run right into his clutches, instead of making an escape. We don't understand this—but there is something more unexplainable than this. He goes on in his Letter to call upon the Congregationalists and Presbyterians, and them only, to come to the meeting and save the State Anti Slavery Society from perversion to wrong purposes. This is blindest of it all. We suppose from Mr. Curtis's Letter, that there is some danger gathering that calls for uncommon prudence and intelligence and wisdom to meet; but it can't be that Mr. Curtis supposes that there is no prudence, or wisdom, or intelligence, in any but the Congregational and Presbyterian denominations!

Now, Mr. Printer, the case with us is just this; there are a few of us back here in the woods that call ourselves Abolitionists. We know what it is to work,—that it is hard enough to work with the prospect of pay, and therefore we think we can sympathise with those who have to work for nothing, save an occasional cow-hiding. We love the anti-slavery cause and we want to do something to help it along. Now some of us had been making calculations to attend the Annual Meeting of the State Society, in Concord, next June. We felt some peculiar interest to attend this meeting, for we have heard that an attempt is to be made to turn brother Rogers out from being Editor of the Herald of Freedom, and we are not in favor of any such movement. The pro-slavery folks are for crowding upon us a little too hard, and we run the notion that Esq. Rogers is just the man to edit the Herald of Freedom, for some how or other he makes them *stand back*. But I wont take up the Printer's time in giving the reasons why we want to come down to the June meeting, for it is sufficient for the present purpose to know that we intended to come. But we suppose from our President's Letter that we shall not be allowed a seat in the meeting if we make our appearance,—for we cannot claim to be very "*enlightened*," living up here among the hills, where even the natural Sun don't get a chance to scatter its rays at either end of the day; and as to *prudence*, and *judiciousness*, and *soundness*, our neighbors accuse us of any thing and every thing but such qualities; and as to our *religious opinions*, but few of us are "Congregationalists," some of us are Freewill Baptists, and some are Methodists. Now we want you, or Mr. Curtis, or somebody that knows about this business, to tell us how this is. For we don't want to subject ourselves to the mortification of going down to Concord to attend an Anti-Slavery meeting, and when we go up to the meeting house to take a seat among the anti-slavery brethren, have some little Atherton jump up and slam the door to, right in our face, just as they have in Congress when we have gone up there with our Petitions; or have the President, or Mr. Fifield, or some one else, tell us we might as well be off, as they did the women at the Congregational Convention last winter;—and all this because we have not been blessed with a College education, which would have made us "intelligent;" and living back here in the hill-country, not have mingled enough with the world to have learnt its "prudence," and its "wisdom;" added to the quality of our coat, and our religious opinions. And that we might take no offence from such conduct, be told that it is in accordance with "Congregational usage."

A BACKWOODSMAN.

Connecticut. The Legislature met the first Wednesday of May. Charles J. M'Curdy was elected Speaker. The Message of the Governor is long, and gives a flattering account of the State's finances. The State is out of debt, and has $18,000 in the Treasury. The State prison, the past year, has yielded a profit of $4,500. The school fund is $2,040,000. The interest is annually divided among the district.

Foreign. The steamship British Queen has arrived at New York after a passage of 13 days and a half. An arrangement has been made for the settlement of the Maine boundary question. The line is to be the St. John's river, and Great Britain pays to Maine $888,888 for a relinquishment of a certain portion of wild land.—*Panoply.*

For the Herald of Freedom.

We, whose names are annexed, members of the Concord Female Anti-Slavery Society, having observed an article in the Herald of Freedom of April 18th, signed by a portion of that Society, deem it proper to reply to some of its statements. This we do with reluctance, cherishing as we have ever done a desire for peace and avoiding whatever tends to "bring in division or sow discord."

The allegations contained in the article alluded to, constitute a sufficient apology for this communication. The facts are these:—

At the Annual Meeting of the Society a motion was made for a Fair, the avails of which to be appropriated to the "support of the Herald of Freedom and other kindred objects" by the proper officers of the State Society. This proposition, although it was opposed by some who doubted the utility of Fairs and for other reasons, was *decided* by a large majority. None doubted, at least publicly, but that the officers of the New Hampshire Society would expend the avails for those purposes which were most pressing in their nature. If the claims of the present editor were in their estimation of paramount importance to the unliquidated accounts of the former editor and the demands of others, we should not have been disposed to complain.

For several weeks we proceeded with our preparations, no one to our knowledge, questioning the motives of the President respecting the vote, but to our surprise and grief we find her conduct publicly impeached and deem it our duty through the same medium to testify our approval of her measures and our *unlimited confidence in the uprightness of her intentions.*

It was soon apparent that the Fair was desired by some, not so much to assist the State Society under their present embarrassments, as to sanction the course of the Editor of the Herald; and their wishes in this particular, together with other considerations, induced the Society, at a special meeting, to recall the vote of December 25th. A motion was immediately made to have a Fair for the especial benefit of the Editor of the Herald with the design as distinctly avowed of sustaining his course; against which proposition we voted, as we could not in all respects give it our approval, and for this we make no apology.

With regard to the accusations respecting our motives, we consider them beneath a reply; though we would state that there were a number of members of the Society who declined voting, whose sentiments were in accordance with our own.

We deeply regret the circumstances which have compelled us to appear thus publicly, but justice to ourselves and especially to our much esteemed President demand it.

J. B. Dustin,	*Rachael Bradley,*
A. G. Norton,	*Mary A. Kent,*
Mary E. Munroe,	*Eliza M. Brown,*
S. B. Pettingill,	*C. H. Munroe,*
S. J. Ayer,	*D. Munroe,*
Marianne Allison,	*Mary Young,*
Harriet Perkins,	*Mary Jane Tuttle,*
Eliza Fletcher,	*Sarah J. Tuttle,*
Ann Brackett,	*Eliza Ann Cady,*
Mary Brackett,	*Abigail Greene,*
Mary Blake,	*Charlotte How,*
Ann Kirkwood,	*Sarah C. Butters,*
Hannah Dana,	*B. C. Blake,*
Eliza Bond,	*E. D. Leighton,*
Mary F. Crosby,	*C. M. Chase,*
Emeline Estabrook,	

Concord, May 6th, 1840.

For the Herald of Freedom.

Mr. Editor,—An abolitionist professor of the Christian religion, member of the Baptist church, left this town a few days since and went to the State of Georgia.

It was the sincere wish of his friends, and they prayed, that he might be instrumental of great good to the poor slaves, as he was a sincere friend to them. He wrote often to his friends, stated that he was in a slaveholding community where a considerable number of the Church members were colored people, that masters were members of the church with their oppressed slaves, and that they partook the sacrament as brethren, which appeared very inconsistent to him.

His friends wrote to him urging him not to be misled, by the prospect of ease or popularity, nor by the *love of money*, to support slavery—not to relinquish his abolition principles.

He saw and heard "*Slavery as it is*," and so familiar has Slavery become to him, that *poor slaves are found in his hands*—hired of their masters to work for him! and he has become or is about to be a member of an "earnest" slaveholding church!

G. W. E.

New London.

HYMENEAL.

At Johnston, Fulton County, New York, on the 1st inst., by Rev. Hugh Mair, Henry B. Stanton, Esq., of N. Y. city, to Miss Elizabeth Cady, daughter of the Hon. Daniel Cady of the former place.

In Canaan, Rev. Isaac N. Hobart, of Philadelphia, to Miss Martha I. Harris of Enfield.

In Hopkinton, Mr. Moses F. Hoyt to Miss Malinda R. Flanders.

In Meredith, George Wadleigh, Esq., editor of the Dover Enquirer, to Miss Sarah H. Gilman, of M.

In Stratham, Mr. David G. Batchelder, of Portsmouth, to Miss Mary P. Wiggin of S.

In Peterborough, by the Rev. Mr. Eastman, Mr. David P. Clarke of Rindge, to Miss Elvira Derby of Lowell. Both are deaf and dumb.

OBITUARY.

In this town, George, son of Mr. Sampson Bullard, aged 17.

In Exeter, Mr. Andrew Wiswall, aged 50.

In Bridgewater, 23d ult., Lucy G. Hammond, aged 17.

Notice.

As it is expected a large number of our anti-slavery friends will attend the approaching Anniversary, more than can be accomodated by the friends, provision has been made with Mr. Kelley, of the Temperance House, to accomodate all delegates who shall call on him at fifty cents a day, or one shilling a meal, during the time they may remain.

☞ Kelley's Temperance House is a few rods north of the Town Hall, where the meetings are to be held.

Concord, May 21, 1840.

NOTICE.

THE Convention of Congregational and Presbyterian Ministers and Churches in New-Hampshire, on the subject of Slavery, which met at the South Church in Concord, Jan 21, 1840, stands adjourned, to meet at the North Meeting House in Concord, on Tuesday, 2d of June next, at 10 o'clock, A. M.

N. BOUTON,
Scribe of Convention.

Concord, May 12, 1840.

☞ The usual weekly ANTI-SLAVERY CONFERENCE will be holden at the Anti-Slavery Office, on Tuesday evening at eight o'clock.

☞ The Weekly Meeting of those ladies who are laboring for the ANTI-SLAVERY FAIR, will be held at MRS. CURRIER'S, on Tuesday, at one o'clock, P. M.

Associations, or individuals, in other towns, friendly to the object of the Fair, are respectfully reminded that any donations will be thankfully received, and faithfully appropriated—and are requested to send their articles, or word respecting their probable number and amount, to the care of PARKER PILLSBURY, at the Anti-Slavery Rooms in Concord, as soon as may be practicable. A personal attendance of the donors and other friends, will be desirable.

THE MONTHLY MEETING of the Concord Female A. S. Society will be holden on Wednesday next at one o'clock, P. M. at Mrs. Charles Young's.

New-England Anti-Slavery Convention.

The Seventh Annual Meeting of the New-England Anti-Slavery Convention will be held in the city of Boston, on TUESDAY, the 26th of May next, at 10 o'clock, A. M., and will probably continue two or three days. The various anti-slavery societies in New-England, and the friends of the cause generally, are cordially and earnestly invited to be strongly represented on the occasion.

SAMUEL FESSENDEN,
President of the Maine A. S. Society.
MOSES A. CARTLAND,
Cor. Sec. of New-Hampshire A. S. Society.
CHAUNCEY L. KNAPP,
Cor. Sec. of the Vermont A. S. Society.
FRANCIS JACKSON,
President of the Massachusetts A. S. Society.
WM. LLOYD GARRISON,
Cor. Sec. of do.
PELEG CLARKE,
President of the Rhode-Island A. S. Society.
WILLIAM APLIN,
Rec. Sec. of do.
JOHN T. NORTON,
President of the Connecticut A. S. Society.
S. S. COWLES,
Cor. Sec. of do.

N. H. ANTI-SLAVERY SOCIETY.

The Annual Meeting of the New Hampshire Anti-Slavery Society, will be holden in the Town Hall, in Concord, on Wednesday, the third day of June next, at ten o'clock, forenoon.

By order of the Board of Managers,
ALBE CADY, *Rec. Sec.*

Concord, May 7, 1840.

PEMBROKE

Classical and English HIGH SCHOOL.

THE subscriber, for the last three years Preceptor of Pembroke Academy, hereby gives notice that he will open a School in Liberty Hall, on Pembroke street, for the instruction of young gentlemen and ladies, on Thursday, the 14th of May next, and continue the Term twelve weeks. The same general course of instruction in all the branches studied, will be adopted, which has been pursued during his connexion with the Academy.

☞ Tuition $1,00, payable in advance.

Several modern languages will be taught, if desired, without any additional charges to the student.

☞ For those who attend the High School, Board may be obtained in good families, at $1,50 per week.

Grateful for the liberal patronage with which he has been favored by the public, while connected with the Academy, the subscriber pledges himself that no effort shall be wanting, on his part, to merit a continuance of their cheerful support.

I. KINSMAN.

Pembroke, April 23, 1840.

REFERENCES.

Pembroke Street.—Mr. Eleazer M. Wilson, Mr. James Haseltine, Mr. Francis Killam, Mr. Charles P. Hayward, Maj. George W. Doe, Mr. Jonathan Hamlet, Capt. Daniel Sawyer, Col. Mark Fisk, Mr. Asa Morrill, Aaron Whittemore, Jr. Esq., Mr. John Yuran, Mr. Moses Martin, Mr. Robert Fife, Jr., Mr. Joel Fife.

Suncook Village.—Mr. William Parker, Mr. William Haseltine, Mr. Joseph Emery, Mr. David Austin, Mr. John B. Paine.

Concord.—Col. Dudley S. Palmer, Mr. Moses Chamberlain, N. P. Rogers, Esq.

Bow Canal.

THE Proprietors of the Bow Canal, are hereby notified that their Annual Meeting, for the choice of Officers of the corporation, will be held at the Phœnix Hotel, in Concord, N. H., on Tuesday, the 26th day of May instant, at 10 o'clock in the forenoon.

GEO. KENT, *Clerk.*

May 6, 1840. 11—3w

Hair Work.

LADIES French Frizzetts, Puffs, Curls & Braids; Gents Wigs and Top pieces; for sale by
E. BRACKETT, *Agent.*
At the old stand No. 3, Low's Block, Concord, N.H.

ANTI-SLAVERY LETTER PAPER, for sale at this Office, and at I. S. BOYD'S.
For sale also at E. BRACKETT'S.
Any quantity furnished at short notice.

PERFUMERY.

JOHNSON'S, Bent's, Buffalo, Macassar, and Antique OILS; Shaving and Fancy SOAP of all kinds; Milk of Roses, Otto of Roses, Cologne and Lavender Waters, for sale by
E. BRACKETT, *Agent.*

POETRY.

From the Liberty Bell.

LINES

TO THOSE MEN AND WOMEN, WHO WERE AVOWED ABOLITIONISTS IN 1831, '32, '33, '34 & '35.

BY LYDIA MARIA CHILD.

The reader will recollect how the fiery cross of Clan-Alpine was hurried through the land by messengers, who paused neither for joy nor sorrow, life nor death, till the signal had warned every clansman of approaching battle.

Ye glorious band! Ye chosen few!
On whom God's Spirit came,—
Endowed with heart so bold and true,
And tongues of living flame;—

How memory kindles to review
The strife of recent years!
As the torch of Truth went struggling through
Contending doubts and fears.

That torch, like Alpine's fiery cross,
Flew fast from hand to hand,—
Through deadly peril, pain, and loss,
It lightened round the land.

Men saw the kindling watch fires burn
From rivers to the sea,
And paused mid worldly gain to learn
Whence all this light could be.

They heard the stunning roar and clash
Of elements contending,
They saw the burning glare and flash
Sin's secret caverns rending.

Then rose the loud discordant yell
Of selfishness and power;
The light too strong upon them fell,
In God's own searching hour.

In civil garb, or priestly guise,
The aged and the youth,
The prudent and the worldly wise
Combined against the Truth.

Ye smiled to see the war they waged,
And scorned their rash design,
Ye knew how vainly Hell had raged
Against a truth divine.

Right valiantly ye kept your path,
And bore the beacon high,
While roaring in tumultuous wrath,
The stormy waves rushed by.

Boldly ye sent the signal forth!
Nor flashed the fire in vain;
For the South answering to the North,
Reflected it again.

Now the whole land is filled with light,
And converts come like dew,—
God grant the torch may burn as bright,
As when our names were few!

In sooth, it somewhat grieves my heart,
That the world is coming in,
With its polluting, prudent art
Of compromise with sin.

For oh, it was a solemn joy,
That tide of sin to turn!
A holy and a blest employ,
To make those watch-fires burn!

God bless you with his love divine,
Dear brethren, tried and true!
And grant your light may brightly shine,
As when our names were few.

Written at Boston, November, 1837.

From the Boston Courier.

There will be no Boundary War.

No. II.

The South is in the enjoyment of a comfortable state of hostilities—one so peculiar, that it leaves all the advantages of peace, and superadds those of war. The burden is mainly borne by a distant people, who have not the slightest interest in the result. The produce of the South is raised and exported without interruption or risk; the spoils of the dispossessed are chiefly theirs, and the vast sums used in the expulsion of the Indians from their homes, and the collisions growing out of that wicked policy, have gone and are going into Southern pockets alone. Those sums have now reached the enormous sum of *eight millions of dollars*, equal to the expenses of the last war with Great Britain, and to two-thirds of the whole expenses of the Revolutionary war! Suspicion and alarm are awakened on the subject, and well they may be. Can any rational being believe that 'the chivalry,' if in earnest, could not *nullify* in half a campaign a poor remnant of the children of the forest, already distracted by treachery and seduction? In lieu of decisive action, corresponding to the vaunts of Southern valor, and the millions expended for Southern volunteers, we have periodically a horrid representation of an Indian massacre—of mothers, infants, and maidens shot, scalped and mangled. These representations hit, and they refresh wonderfully, the feelings of Christian revenge, and reconcile us at the North to the continuance of war. We seem to have made up our minds to leave this whole business to the South, and to give Thomas H. Benton a carte blanche for money and hounds.

It is said that some of the most atrocious murders have been committed at the instigation of whites, interested in protracting the contest, and perhaps by the hands of whites, disguised as Indians. It is certain that after General Macomb's arrangement with the Seminoles, last year, the inhabitants held public meetings to denounce the peace, and to declare themselves for continued war. How easy, with such a spirit, to have a few nightly shots and conflagrations, and to embroil this great people anew with a few unhappy men and women of, whom our treaties and laws have made us the guardians, and we have become the destroyers. *They* have no means of communicating to us the dark and inhuman devices which may be restored to, to deceive us. We hear but one side of the case and that from witnesses of doubtful character. Osceola could not tell *us* his story. It is too late, or if not too late, it is hopeless to entreat this people to save the effusion of innocent blood; but they may listen a little to the suggestions of self-interest.

To give them to the North, who are praying for this war, our idea of the manner in which their money goes, we state the following as a specimen of transactions, become so common at the seat of war as no longer to seek concealment.

A gentleman of Massachusetts engaged a passage on board a Florida steamboat, in which he was to be accompanied by a friend residing in the neighborhood. The boat did not depart at the hour, or on the day appointed; in two or three days, however, she proceeded on her trip. The neighbor passenger, who was well acquainted with the captain, took occasion, in the course of the voyage, to inquire the cause of the delay. The captain answered that it was a speculation; and on further inquiry, avowed that he had made a contract with a person in the employ of the government, by which he was to receive a *thousand dollars* more per month for the service of his boat than he had hitherto received, but upon condition that he should divide equally the extra thousand with the government officer, and give a voucher for the whole. This anecdote is derived from good authority, and we could recount many more like it.

The military expenses of the United States have averaged in times of peace *and of Indian war*, less than three millions per annum; and three quarters of this expenditure has regularly been in the South. Gen. Jackson, in his Florida forays, trebled the expenses of the department, and the heft of our troops, and of money for fortifications, has been appropriated to the South. This was to protect 'the chivalry' against its 'best friends,' as the Southerners affect to call their slaves.

For the last four years, our military expenses have averaged *eighteen millions of dollars* per annum; more than *sixteen millions* of which have been expended in the South, in pursuance of a policy exclusively beneficial to them, but injurious to the interests, and fatal to the character of the country at large. During the Revolutionary war, our military expenses averaged less than *seventeen millions* per annum, and during the last war with Great Britain, they did not exceed eighteen millions. In that war, it used to be said by Southern members of Congress, that 'the North might furnish soldiers, and the South would furnish the officers.' In the Florida conflict, it seems that the South has modestly waived her privilege, and permitted the North to furnish both officers and soldiers. The public press, favorable and even servile as it generally is to the South, has informed us that a great disproportion of the officers, who have ingloriously laid their bones in the hammocks of Florida, have been from the North. Why should it not be so? The South are our masters, and it was perfectly natural that they should order Northerners upon disagreeable duty.

But, however the case may be in regard to men, there can be no doubt how it is in regard to money. While more than nine tenths of this is expended in the South, three quarters of it is collected and paid in the North.

It was the intention of the framers of the federal constitution, that the Southern masters should pay the same amount of taxes for *five slaves*, as should be paid by *three freemen* in the North. This ratio was claimed by slaveholders, on the avowed ground that three free laborers are worth as much as five slave laborers. It was first proposed in the old Continental Congress, on the occasion of amending the Articles of Confederation, so as to confer upon that Congress the power to levy taxes according to the *population* of the several States. In forming our present constitution, this ratio was applied, not only to the apportionment of taxes, which was agreeable to its original design, but also to that of *representatives*, which was not agreeable to its original design, and had no legitimate relation to it. This use of it was as obnoxious to common sense, as to the plainest principles of free government. If there be any solecism, which produces an inextricable confusion of ideas; if there be tyranny against which human nature rises with an unutterable vehemence, it is that which reduces a human soul to three fifths of itself, and then declares this vulgar fraction of a man a chattel interest, for every purpose except that of riveting the chains by which he is reduced!! For this purpose, forsooth—for accumulating unnatural power in the hands of the tyrant, so as to render self-enfranchisement a dream of blood, he is regarded as a person, and a *constitutent* of Southern *representatives* in Congress!

'Oh heaven! oh earth! and shall I couple hell?'

The masters have had their quota of power for slaves as *persons*, but have never paid their taxes for them as *property*. Of *eight hundred and fifteen millions* of dollars raised by the federal government, only *twelve millions* have been levied in the proportion intended by the constitution. All the residue, being *eight hundred and three millions*, has been derived from duties on imports. Let us consider who pays these duties.

Every citizen of the free States, though he be the poorest laborer, or even a pauper, consumes many things, which are taxed for the national treasury, about *twenty-five millions* per annum. It is true that this tax is paid in small instalments, and without the payer's knowing what part of his money goes for taxes, and what for the real price of the commodity he buys. Thus, we pay two or three cents on every window light; two to twenty cents on every bit of crockery or glass ware, and every cheap looking-glass; twenty cents to a dollar on every pair of shovel and tongs, or andirons; twenty-five cents on every dollar's worth of furniture; ten to twenty cents on every pound of feathers; four to fifty cents on every knife and fork; three to thirty cents on every latch, lock, or pound of nails; one to four dollars on every printed cambric, muslin, or gingham gown; one to six dollars on every woolen coat, and in proportion on vests and pantaloons; twenty-five to fifty cents on every bed-blanket; twenty to thirty cents on every pound of wool; three or four cents on every pound of paint; four or five cents on every quire of writing paper; one to five dollars on paper-hanging for a room; three to ten dollars on every hunting gun; a dollar and a half on every musket; five to forty cents on every pair of gloves; fifty cents to two dollars on every parasol or umbrella; half a cent on every pound of flour; quarter of a cent on every pound of salt; two cents on every pound of brown sugar, three to ten cents on every pound of white and loaf; five cents on every gallon of molasses.

Now the bulk of twenty-five millions of revenue is raised on the articles above enumerated. They are articles, which all the inhabitants of a free State, whatever their sex, color, or condition, do more or less use and consume, and for which by consequence they are more or less taxed. If a merchant import a cargo of sugar, for which he pays five cents a pound, he pays on the arrival of his vessel here, or within a given time, two cents more on every pound of it to the government, if it is not intercepted. This increases the price to seven cents, and at seven and a half to eight cents the importer sells it to the retailer, and the retailer to the *consumer* at nine or ten cents. Thus the consumer has to foot the bill. He has to pay not only the government tax, but interest upon it from the time of the arrival of the merchandize, until he purchase it; for the importer and the retailer include in their prices, interest on their stock in trade; so that while we pay twenty-five millions of revenue to the government, we also pay to the merchants and traders a million and a half of interest for their having advanced this revenue to the government for our account.

From those who pay these taxes in the south, the whole laboring population is to be deducted. The slaves consume next to nothing, which pays taxes. Have they lights in their windows? No. Have they crockery, or glass, on their shelves? No; they have only wooden bowls and trays, dug out by themselves. Have they shovel, tongs, andirons, furniture, knives and forks, or feather beds? No. They have fingers for shovel and tongs, and for knives and forks; wooden blocks for chairs and sofas; and, if fortunate, the soft side of a plank to sleep upon, but very frequently the bare ground. They have neither paint, door-lock, latch nor hinge, unless they be rudely made of wood. All guns are prohibited under cruel penalties, because they might use them upon their 'best friends,' the masters.

As to provisions, the account is equally beggarly. They have no sugar, or molasses; no tea or coffee, no wheat flour; in short, nothing which pays duty, save salt, and that, the big dragon, who watches over slaveholding immunities, is making a strenuous effort to remove. *A peck of horse-tooth corn*, or a little more than *a peck of meal*, an *ounce of salt*, and, where slaves are *very* well treated, *two or three pounds of pork or bacon, or two or three smoked alewives* per week, constitute the sum total of the taxable necessaries and luxuries allowed for the table, (the ground hut) of the southern laborer.

There are certain prurient and pragmatical prigs of the skin aristocracy, who have been whirled through the south in stage-coaches, and looked big in southern hotels, who may hotly deny the truth of this representation. They will say that slaves do not sleep on the *ground*, because they have seen them sleeping on the kitchen and entry floor; and they do not eat a peck of corn, because they have seen them eating cold victuals, &c. The opinions and statements of this class, we leave out of the case. Every man and woman, who knows the southern slave system, will confirm every word we have said, or be silent on the subject.

As an example to illustrate the principle we have explained, take sugar and molasses. The taxes paid on these articles by the free states are upwards of one million of dollars per annum more than they would be if the same amount of taxes were apportioned according to population, and upwards of *six hundred thousand dollars more than* if the same amount of money were raised by *direct taxes*, according to the theory of the constitution. Thus in twenty years, the free states have paid on sugar and molasses alone, at least *twelve millions* more than their just and constitutional proportion of the taxes. Apply the same calculation to the tax on woollens and calicoes, and the results will be more astounding. Thus the 'richest and largest part of the country,' with 'the best system of labor in the world,' in the first place stipulates for exemption from burdens equal to those imposed on a poorer and smaller section, with a *worse* system of labor, and then avoids the payment of a great part of the little, which it did assume!

But we have not told the whole, nor the worst, concerning this unequal and unconstitutional system of taxation.

It might have been expected that on stuffs for *clothing*, which the slaveholders cannot grow, and must buy, impartiality of taxation (so far as the constitution admits it) would have naturally recovered its equilibrium. So far from it, this branch forms the most agravated part of the business.

The farmers, mechanics, laborers, and even paupers of the free States, cannot have a woollen garment without paying a tax of 40 per cent. on the cloth, which will amount to two or three dollars on an ordinary coat, and 50 cents to a dollar and a half on a woollen vest or pantaloons. A poor woman cannot buy a bit of flannel or baize without paying a tax of 16 cents a yard, or about 30 per cent., which amounts to 50 cents on a garment for herself, and 25 cents for her child; and she cannot have a cloak or shawl of wool, without paying a tax of 40 per cent., or one or two dollars on a shawl, and four or five dollars on the cloak.

The wealthy and boastful southern planter, on the other hand, has the coarse woollens, which he wants for his bondmen and bondwomen, admitted at five per cent., which would amount to about 25 cents on a complete suit for an able slave, equal to the tax paid on a free child's petticoat! The coarse wool of which negro cloths are made, (so far as they are made in this country,) is imported free of duty; so that, whether those cloths are of foreign or domestic manufacture, the slaveholder obtains them at an enormous and unrighteous advantage over the free working men and women of the North.

Again, the truckle bed of the laborer's cottage, or of the almshouse, must have a blanket or two in winter, on which there is a tax of 25 to 50 cents; while the narrow Indian blanket provided for a slave, and serving him for great coat by day, and coverlid to his plank bed by night, pays a tax of three to five cents only!

The summer wear of slaves, consisting of coarse hempen or tow cloth, called osnaburgs and burlaps, is imported duty free! *Cotton* osnaburgs, a product of our own factories, come now also very cheap. This is the result of the improvement and competition in our cotton manufactories, which the tariff has brought about. Of this result we are happy to say that the benefit is open to the northern free laborer, and the southern slaveholder in common; but then it is to be observed that the former had to bear alone the high prices which the tariff occasioned during the transition from the foreign to the domestic supply.

Can any reflecting man believe that the statesmen, who have been cunning and powerful enough to impose such a system of taxation upon the enlightened and acute North, will be so stupid and passive as to permit a war, which is now kept in a bag, and is a pleasant and thriving speculation, rather than a misfortune to them, to spread with sudden and destructive fury over their whole country, a country which all our wars have shown to be utterly incapable of defence; while at the same time, a numerous army would be concentrated on our northern and eastern boundary, returning immediately some of the revenue, and ultimately giving new territory to the Northern States?

HAMILTON.

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.

Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by

JOHN A. LEIGHTON, } Concord, N. H.
WM. V. DAVIS, }

Dr. Evans' Medicines are for sale at I. S. Boyd's.

Dec. 21, 1839. 43 ly.

Dr. Wm. Evans'
CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, floor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloreaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they well know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them usefull to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its **entry according to act of Congress.** And be likewise particular in obtaining them at 100 Chatham-st. New York, or from the

REGULAR AGENTS.

Boston, S. Powell, 36 Cornhill.
Concord, John A. Leighton, Wm. V. Davis.
Portsmouth, N. March.
Exeter, F. Grant.
Nashua, Kendall & Gould.
Newport, Wilcox & Parmelee.
Dover, J. H. Wheeler.

Dr. Evans' Camomile and Aperient Pills,
Dr. Evans' Fever and Ague Pills,
Dr. Evans' Soothing Syrup,
Dr. Goode's Female Pills,
Dr. Hunt's Botanic Pills,

Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.

Dec. 21, 1839. 43 ly.

NOTICE.

WILL be sold at PUBLIC AUCTION, on Saturday, the 30th day of May next, at 2 o'clock, P. M. at the office of the subscriber, unless previously disposed of at private sale, the copy right of the following works: Right of AMERICAN DEFINITION SPELLING BOOK, for the United States; PROGRESSIVE READER; PROGRESSIVE PRIMMER. Also, STEREOTYPE PLATES for most of the above works. One third right of WRIFFORD'S CHIROGRAPHY. One share in Church Organ.

Inquire of ALBE CADY.

Concord, April 25, 1840.

Merrimack House.

THE subscriber having leased the above named house in Concord, intends to try the experiment of a TEMPERANCE HOUSE in the Capital; and would respectfully invite the friends of Temperance travelling through Concord, to give him a call—and he assures them that no pains shall be spared on his part to render their call or stay pleasant.

☞ Boarders accommodated on reasonable terms.

STEPHANUS KELLY.

Concord, March 6, 1840.

OMAN'S BONESET PILLS.

No. 3, Low's Block, Concord, N. H.

TO THE PUBLIC.

The sudden and severe changes of weather have brought hundreds of COLDS, which, if not attended to, will lay a foundation for an incurable affection of the lungs. How important, then, it is to eradicate entirely from the system so dangerous a malady. *Oman's Boneset Pills* will effect this noble purpose. It is allowed by the most envious that Boneset is the best plant for medical purposes known. Dr. Smith, President of the New-York Association of Botanic Physicians, says of Boneset, "That useful plant is a valuable sudorific, tonic alterative, antiseptic, cathartic and stimulant." It was one of the most powerful remedies of the native tribes, for Fevers, Colds, &c. It has been introduced extensively into practice throughout the United States, and appears to be superior to Camomile as a sudorific, tonic, and far preferable to barks in the treatment of the local Fevers of the country, often curing when other tonics failed. A strong decoction made by dissolving the Boneset Pills in warm water, and taken till it vomits freely, is sufficient to break up almost any Fever in its commencement. It cleanses the Stomach, excites all the secretions, relaxes constriction, produces a free perspiration and of course throws off the diseases. For Colds it is a complete remedy, by taking it in the form of Pills it will prevent any additional cold or exposure. No other tonic of equal activity can be exhibited in fevers with less danger of increasing excitement, or producing congestion; the only objection to its general use is its nauseous and disagreeable taste. But this difficulty is surmounted by its present form of Pills. All who will give the Boneset Pills fair trial, if not satisfied with the beneficial result, by returning the box and giving a candid statement of using the Pills according to the directions, shall have their money refunded.

The above valuable medicine for sale by EDWARD BRACKETT, *Agent for the County of Merrimack*, at No. 3, Low's Brick Block, Concord, N. H.

Price 25 cents per box, 30 Pills in a box.

Medicine to Lend.

HARDY'S GENUINE ADHESIVE SALVE.

MR. HARDY would take this opportunity to inform the afflicted and the inhabitants of N. Hampshire generally, that he continues to prepare his adhesive salve as usual and offers it to the public on the terms above of medicine to lend. Hardy's adhesive salve is recommended with confidence for lame back, local rheumatism, pain in the side and breast, scalds, burns, and freezes, flesh wounds, bruises, sprains, broken bones, weakness in the joints, crick in the back, old sores, leg and hip complaints, cracked hands, draughts on the feet, ague in the breast, biles, corns on the feet, horse flesh when galled by the saddle or harness, and occasional sores of most kinds to which the human family are subject. As the proprietor will rely alone on the merits of the salve for testimony to sustain it, he will appropriate one twelfth part for the public benefit. The salve will come in rolls neatly put up, wrapped with a label containing full directions for using. All above a line drawn around the roll may be used at the proprietor's expense and the remainder returned in thirty days if not satisfied of its utility. Local agents have been appointed in many towns and will be in the towns through the State as soon as may be.—Medicine to Lend—test the genuine by the terms of sale. Prepared only by Samuel Hardy, sole proprietor, Cornish Flat, N. H., and by him sold wholesale and retail. Retail price 25 cts. per roll. A liberal discount to those buying to sell again. All orders, by mail or otherwise, will be thankfully received and promptly attended to. Orders by mail must be post paid. Mr. Hardy will not introduce to the public any certificates in favor of his salve, he will only request people as they prove it, to communicate the result to their neighbors.

SAMUEL HARDY.

☞ *The above medicine can be obtained at the Book-store of I. S. Boyd, Concord N. H.*

Cornish Flat, June 15, 1839. eowly

Fancy Articles.

BEAD BAGS and Purses; Fancy Boxes, various patterns; Silver and German Silver Pencils; Silver Thimbles; Spectacles; Shell and Horn, back and side COMBS of every description; Fine Ivory and Dressing Combs; Traveling Baskets and Kabobs; Patent solid head and common Pins; Needles; Indelible Ink; Indian Dye for coloring the Hair; Snuff and Tobacco Boxes; Razor Straps; Children's Paint Boxes, Children's Toys, &c., together with a general assortment of Fancy Articles too numerous to mention. For sale by

E. BRACKETT, *Agent.*

Selling off at Cost.

ISRAEL S. BOYD, Agent, would respectfully inform his friends and the public that he has made arrangements for selling his extensive assortment of

Theological, School, and Miscellaneous

BOOKS,

STATIONERY, JEWELRY, FANCY GOODS, TIME-PIECES, &c.,

for the benefit of his creditors, at his old stand,

☞ No. 1, Low's Brick Block, ☜

and respectfully solicits the patronage of his former customers and all who may favor him with their patronage.

I. S. B. would also give notice that he continues the sale of the INDIAN PURGATIVE PILLS, very extensively used. Also,

Dr. BEACH'S Medicines of various kinds, and
Dr. PRESCOTT'S do. do.

All which are highly approved.

Concord, Jan. 23, 1840.

THEOLOGICAL BOOKS

AT

I. S. BOYD'S,

No. 1, Low's Brick Block.

A CHOICE selection of second hand Theological and other books at a *very low price*, may be found as above. Among these are SCOTT'S, CLARK'S and DODDRIDGE'S COMMENTARIES, SCOTT'S THEOLOGICAL WORKS, and many other standard works. They have been selected from a gentleman's private Library, and are most of them uninjured. Clergymen and others wishing to purchase are requested to call and examine for themselves.

Concord, February 8, 1840.

Tailoress.

MRS. PERKINS has taken a room at the residence of Mr. Calvin Eaton, directly north of the Methodist Chapel, where she will be happy to receive sewing of all kinds, from those disposed to patronize her. The work will be faithfully done, and on reasonable terms. Orders may be left at her room or at the Herald of Freedom Office.

April 22.

JAMES EATON,

MANUFACTURER OF

RIFLES, Fowling Pieces, MUSKETS,

AND LOCKS OF ALL SIZES AND DESCRIPTIONS.

PERCUSSIAN CAPS,

WHOLESALE AND RETAIL.

☞ Repairing done in the best manner.

29 CONCORD, N. H.

BRUSHES.

HAIR BRUSHES of every description—Teeth, Shaving and Shoe and Flesh Brushes, at

E. BRACKETT'S, *Agent*